

من لم يعرف إمام زمانه فقد مات ميتة جاهلية

*"One who does not recognise the Imam of his age dies
the death of Ignorance."*

THE IMAM OF THE AGE.

BY

Seth Abdullah Allah Din,

SECUNDERABAD (DECCAN)

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

THE IMAM OF THE AGE.

BY

SETH ABDULLAH ALLAH DIN.

The end of man's existence.

The Gracious God created the whole universe and exalted man to the highest rank in His creation. Just as He made the whole creation on earth subservient to man, so much so that many living beings are required to lay down their very lives for his sake, similarly He employed the celestial beings, the angels, in the service of man. Thus He made man the noblest of His creation both in heaven and earth: Now when the Gracious and Merciful God has conferred the greatest honour on man and has made the whole creation obedient to him, the question naturally arises, for what purpose has man been created and what is the end and aim of his creation? The answer to his question is that he has been created to surrender himself entirely to his Creator and Master and to bend low his neck at the threshold of Divinity. The Holy Quran teaches man to address the Gracious and Merciful God in the following words:—

اِيَاكَ نَعْبُدُ وَاِيَاكَ نَسْتَعِيْنُ

“Thee do we worship and of Thee do we seek assistance.”

Again, in order to acquaint man with his duty and to impress it on his mind, the Holy Quran says in plain words:—

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

* Translated from Urdu by M. Sher Ali, B.A.

“ I have not created the jinn and the men but that they may serve Me (LI, 5).

On careful consideration we find that it is to his own advantage that man serves and obeys God. When a man has such firm faith in the existence of God that he believes Him to be always watching him, and when he has such high regard for His Commandments that he believes their violation to be equivalent to death and ruin, in short, when he is ready to sacrifice his very life in the way of God, confers upon him such blessings that he may be said to have attained heaven in this very life

The God of Islam is the Lord of all the Worlds.

In order that man might know these things, God raised a prophet in every nation who preached to them in their own language. The Holy Quran says : —

Wa mā arsalnā min Rasulīn illā bi lisāni qaumi hī li yubayyina la hum.

“ And We did not send any Messenger, but with the language of his people so that he might explain to them clearly ” (XIV, 5).

God being the Lord of all nations, He has blessed them all with His bounties and consequently raised among each of them a prophet who preached to them in their own language. Hence, it is that we believe that Krishna, Zoroaster, and Jesus, (may peace be upon them!) whom the Hindoos, the Parsees and the Christians respectively look upon as their prophets were true Messengers of God. We cannot, however, believe that Krishna taught the Hindoos to worship idols, or Zoroaster exhorted the Parsees to worship fire, or Jesus called upon his followers to take him as God or son of God. For, when the Holy Quran tells us that God raised Messengers among all nations, it also tells us that they all gave the same teaching, viz., that there is no God but Allah and

He alone deserves to be worshipped. The Holy Quran says:—

وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَجَنِّبُوا الطَّاغُوتَ (نحل—ع ٥)

“And verily We raised among every people a Messenger saying, serve Allah and shun the Devil” (XVI, 37).

Thus it is clear that though God raised Messengers among all nations and the teaching which He gave to these peoples through His Messengers was identical, viz., there is none deserving of worship save God, yet all nations have mutilated the original form of their religions. The cause of this lies in the fact that after the death of their prophets, they gradually deviated from their original teachings regarding the Unity of God and introduced polytheistic customs into their religious systems, just as the Christians have done with regard to Jesus Christ. Yet God desired to give them further opportunities to rally to the right path, hence He continued to raise prophets among them. The people, however, continued to look upon their own erroneous view and polytheistic customs as the true religion and refused to accept the truth. This is corroborated by what the Holy Quran says on this subject. It says:—

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا فَلَمَّا جَاءَ أُمَّةٌ رُسُلَهُمْ كَذَّبُوهُمْ (مومنون ع ٣)

“Then We sent Our Messengers in succession; whenever there came to a people their prophet they called him a liar” (XXIII. 45).

Thereafter came a time when God willed that all nations should have one Code and a perfect religion, so He established the religion of Islam by raising our Lord and Master the Chief of Prophets Muhammad Mustafa (may peace and blessings of God be upon him!) and declared:—

وَمَنْ يَدْعُ فِيراً إِلَّا سَلَامٌ يَذُنُ لَكُمْ يَوْمَئِذٍ مَخْرَجًا
وَمَنْ فِي الْأَخْرَافِ سَمِعَ الْخَبْرَ لِيَأْخُذْ بِرَأْسِهِ يَوْمَئِذٍ الْمَخْرَجَ (ال عمران—٩)

"And whoever desires a religion other than Islam, it will not be accepted from him; and in the latter life he will be among the losers" (III, 85).

But it is a pity that the Mussalmans also stumbled just as those who had gone before them had stumbled; for they also gradually deviated from the teachings of their prophet after his death, and as a result of their disagreeing with one another and introducing new ideas and polytheistic customs into their religion, there arose many sects in the single religion of Islam. This was predicted by the Holy Prophet (may peace and the blessings of God be upon him!) who said that his people would at last be split up into 73 sects all of which will go to hell except one.

The object of the Advent of Spiritual Reformers.

Just as God used to raise Spiritual reformers to bring back the former people to the right path, similarly, He promised to continue the same system among the Muslim people. The Holy Quran says:—

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَا يُمَكِّنُ لَهُمْ دِينَهُمْ
الَّذِي آرَاضُوا لَهُمْ (نور—٧)

"Allah has promised to those who believe and do good deeds that He will make them *Khaleefahs* (Spiritual successors) just as He made those *Khaleefahs* who were before them, and that He will establish for them the religion which He has chosen for them" (XXIV, 56).

The setting of the sun is followed by the gradual decrease of light and increase of darkness; and in the absence of light, man is unable to see, even though he has eyes. Then comes a time when God again illuminates the earth by causing the sun to rise. The same law is working in the Spiritual world. When a spiritual sun sets, *i.e.*, when a prophet of God passes away, then although his people have

guidance with them, yet they gradually fall away from the original teachings of the prophet and when the darkness of error prevails everywhere, the mercy of God again comes into operation, and a Spiritual reformer is raised from among them. He is a Spiritual sun who enables many right-minded men to see and walk on the right path. This is a Merciful provision for the Muslims which God has promised to continue up to the end of the world. As to when we should expect the appearance of such reformers the Holy Prophet said:—

ان الله يبعث لهذه الامة على راس كل مائة سنة
من يجدد لهم دينهم.

“Verily Allah shall raise for this people in the beginning of every century one who shall renew for them their religion.”

A Proof of the perfect Prophethood of the Holy prophet.

The promise of God to raise spiritual reformers after stated intervals to renew the Muslim faith is an important evidence of the fact that Islam is now the only living religion and that all other religions are dead. For, ever since God laid the foundation of Islam through the Holy Prophet of Arabia (may peace and the blessings of God be upon him!) He has not raised any inspired reformer among any other people to renew and reform their faith. Hence, all other people have remained involved in polytheistic practices for hundreds of years. As God had made Islam the common religion of all mankind, He abrogated all the former religious systems and hence there was no need to raise any inspired reformer among other peoples to renew their abrogated religions.

This distinction of Islam clearly proves the Holy Prophet of Arabia (may peace and the blessings of God be upon him!) to be not only a true prophet but also the greatest of prophets. Nobody besides God knows what is to happen after hundreds of years and He does not reveal such hidden secrets to any

except His chosen Messengers. The Holy Quran says:—

عالم الغيب فلا يظهر على غيبه احدا الا من ارضى من رسول (الجن)

“The Knower of secrets; so He does not give any body a power over His Secrets except to one whom He chooses as His Messenger” (LXXII, 27. 28). And we find that the things which the Holy Prophet (may peace and the blessings of God be upon him!) had predicted hundreds of years ago have been coming to pass in due time. For instance, his prophecy regarding the appearance of religious reformers among the Muslims was fulfilled by the appearance of the following holy men:—

1. Hazrat Umar b. Abdul Aziz.
2. Hazrat Ahmad b. Khalid-al-Khallal.
3. Hazrat Imam Baqi b. Mukhallad Qirtabi.
4. Hazrat Abu Abdullah b. Abdullah *alias* Hakim of Neshapur.
5. Hazrat Imam Ghizali.
6. Hazrat Syed Abdul Qadir Jilani.
7. Hazrat Khwaja Mu'in-ud-Din Chishti.
8. Hazrat Salih b. Umar.
9. Hazrat Syed Muhammad of Jonepur.
10. Hazrat Shaikh Ahmad of Sirhind.
11. Hazrat Ahmad Shah Wali Ullah of Delhi.
12. Hazrat Syed Ahmad of Bareli.

These holy men are known to hundreds of thousands of men. The fulfilment of the Holy Prophet's prophecy regarding the appearance of spiritual reformers among the Muslims is such a clear sign of the truth of the Holy Prophet that nobody, no matter how bitter an enemy of Islam he may be, can deny it. Who can deny the truth of

a prophecy which is fulfilled in due time and the fulfilment of which is witnessed by hundreds of thousands of men? No Muslim can afford to ignore this prophecy, for a denial of the truth of this prophecy not only involves the rejection of an argument which clearly establishes the superiority of Islam over all other religions, but it also involves a denial of God and of the Holy Prophet and of those holy men who have been appearing in every century of the Muslim era and who were accepted by hundreds of thousands of men.

Another reason of the Advent of Spiritual Reformers among the Muslim people.

There is another reason why God raised spiritual reformers (*Mujaddi-din*) among the Muslims. As I have said already, Islam is a universal religion which is to last till the Day of Resurrection. The world does not now stand in need of any other religion, whether old or new. Yet there was possibility of the followers of Islam getting weakened in faith or becoming corrupt owing to the lapse of time. To remedy this, it was necessary that spiritual revivifiers (*Mujaddi-din*) should continue to rise up to the Day of Resurrection. Hence God has been raising reformers in every century among the Muslim people. Though all sects of Islam profess to believe in God and the Holy Prophet (may peace and the blessings of God be upon him!) and recite the formula of faith, yet disension and discord have become so acute that one sect declares the others to be *kafir* and *mushriks* and the members of one denomination do not think it allowable to offer their prayers behind those of another, as is the case with the Shiahs and the Sunis, the *Muqqallids* and the non-*Muqqallids*, etc. When the Muslims, have been told that of all the sects, only one follows the right path, every seeker after truth is confronted with the difficulty of distinguishing the rightly guided sect from others. Suppose a non-Muslim

finds out that he can be saved only by following Islam, and on deciding to join it, he finds that there are many sects in Islam, which of these sects should he join? It is true that the *Ulema* of every Islamic sect profess to believe in the Quran and the *Hadith*, yet they declare their own sect to be the one that will be saved and repudiate all others. Which of these sects, then, should a seeker after truth consider to be in the right and which to be in error?

God, Who is the knower of the Unseen, knew beforehand that the *Ulema* will disagree and the seekers after truth will be at a loss to know the truth from error; therefore, He announced, through His Holy Prophet (may peace and the blessings of God be upon him!) that in the beginning of every century He would ever continue to raise one who would establish the true Islam on earth. This promise is clearly given in the following verse:—

“Allah has promised to those of you who believe and do goods deeds that he will make them *Khalifahs* on the earth just as He made those *Khalifahs* who were before them, and that He will establish for them the religion which He has chosen for them” (XXIV, 56).

Whenever such a reformer makes his appearance, most men rise up against him on account of their ignorance of this divine law and the hostility of the *Ulema*, but gradually such among them as are God-fearing study his claims, his arguments and his teachings and recognise the truth. The result is that they forsake their respective sects and rally round the reformer. Thus there arises a new class of men who follow the path upon which the Holy Prophet (may peace and the blessings of God be upon him!) and his holy companions had trodden. They constitute the 73rd sect which has the approbation of God and is rightly guided. The true followers of these reformers become

models for others and by their means the true Islam spreads itself on the earth. This law of God has been in operation for the last 13 centuries and will continue to be in operation till the end of the world.

The Great Reformer of the Present Century.

The question may now be asked, Has any Reformer appeared in the present century in accordance with this law? If so, who is he and what is his rank? In answer to this query we announce with the beat of the drum that the Illustrious Reformer whom God raised in the beginning of the present century was Hazrat Mirza Ghulam Ahmad of Qadian, may God shower His numberless blessings on him, his children and his followers! The first thing he did, after receiving guidance from God, was that in order to establish the superiority of Islam over all other religions and to make its truth clear to all the nations of the earth, he wrote a great book which is known as the *Barahin-i-Ahmadiyya* and in which he demonstrated the excellencies of the Holy Quran, the truth of the Holy Prophet (may peace and the blessings of God be upon him!) and the perfection of the teachings of Islam in such a convincing way that the book would remain a monument of the truth of Islam to the end of the world. He also published a notice offering a reward of Rs. 10,000 to any one who would refute his arguments or adduce even a quarter of such arguments from his own book. Though the gauntlet was thrown down about 40 years ago, yet nobody has yet come forward to pick it up. The book attended with such a challenge filled the Muslims with such pleasure that they accepted him as the *Mujaddid* of the day and desired to enter into his *bai'at* although he had not yet called upon them to do so. How the book was then received may be judged from the following remarks of Maulvi Muhammad Husain of Batala, the then leader of the

Ahl-i-Hadith, which he made while reviewing the book in his paper, the *Ish'at-us Sunnah* :—

“Now we express our opinion about the book briefly and without exaggeration. Considering the needs of the time, the book, in our opinion, is such that the like of it has never been written in Islam up to the present day. Whether a book like this may be written in the future we do not know. The author of the book has also proved himself to be so steadfast in helping Islam with his money, his life, his heart, his tongue, his example and his words that few among the former Muslims can stand comparison with him. If anybody be disposed to regard this as an exaggeration, such as is found in eastern writers, let him name even a single book which combats so strongly and so powerfully the views of the opponents of Islam, especially the Arya Samajists and the Brahmo Samajists, and let him point to two or three such helpers of Islam, who besides serving Islam, with their money, their life, their pen and their tongue undertook to demonstrate the truth of Islam by their personal example and who declared with the beat of the drum that anybody who denied revelation might come to them and have practical proof of revelation by living in their company for a number of days and who actually furnished such proofs to the non-Muslims.”

It is a pity, however, that when subsequently Ahmad, by God's command, gave himself out to be the Promised Messiah and Mahdi, this very Maulawi who had expressed the above opinion about him and his book, was the first man to declare him to be a *kafir*. Even now there are many among the Muslims who say that Hazrat Mirza Sahib was indeed a holy man, a saint, and an *Imam* and that they even believe him to be a *Mujaddid* but that they cannot accept his claim to be the Promised Mahdi and Messiah. This is a strange belief, for this shows that according to them a man may be a saint and even a *Mujaddid* (Spiritual reformer) and he may also tell lies and mislead men by putting forward

false claims. There are hundreds of men who hold such views, but they cannot be said to be believers in Ahmad and their opinion about him will do them no good.

It must be remembered that the *Mujaddids* whom God raises in the beginning of every century to revive the true Islam can never put forward false claims. Nay, to speak falsehood is with them an act of *shirk*.

God raises them in fulfilment of His promise contained in the Holy Quran and the *Hadith* and His object in doing so is that through them He may point out the errors into which the people have fallen and reveal the true Islam once more. In the present age, Islam was being bitterly attacked by the opponents of Islam, notably the Christian Missionaries, and what made the conditions still worse was that the Mussalmans themselves held such views as were calculated to assist the outside enemy in his attack. For instance, they held such opinions about Jesus that it had become quite easy for the Christian Missionary to prove that Jesus was greater than all other prophets.

The Christians openly declare Jesus to be God and son of God and publicly invite others also to take him as such. Their men and women are engaged in propagating the doctrine of the Godhead and Sonship of Jesus throughout the world. In India they are seen working almost in every village and are receiving millions of rupees from Europe and America to help them in their work. The people in Europe and America are perhaps ignorant of the real state of things and may be under the impression that they are spending their money for a noble cause. With God, however, nothing is more heinous than to exalt a human being to the rank of God or call a man to be the son of God. The Holy Quran describes the abominable character of this sin in the following words:—

تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ
مُدَاانًا وَهُوَ الْآرْهُمَنُ وَلَدًا (مريم—1)

"The heavens may almost be rent asunder and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the God of Grace" (XIX, 91, 92).

Though the Mussalmans do not call Jesus to be God or the son of God, yet they hold about him views which represent him as a partner with God in certain attributes and ascribe to him a peculiar position among the prophets. The result is that hundreds of thousands of Mussalmans have become Christians and large numbers of them are acting as Missionaries of Christianity and attacking Islam, the holy religion of their fathers.

Why the Mujaddid of the present age was called Messiah.

The chief work for which God raised the *Mujaddid* of the present age was to remove the erroneous views that prevailed both among the Christians and the Mus'lims about Jesus Christ. Hence it was that he was called the Promised Messiah. The work assigned by the Holy Prophet (may peace and the blessings of God be upon him!) to the Promised Messiah was that he would come to break the cross. Hence it was that the Holy Reformer of the present age devoted his whole lifetime to the breaking of the cross. We find that Hazrat Mirza Ghulam Ahmad sought to correct the erroneous views of both the Mussalmans and the Christians by laying great emphasis on the fact that Jesus had died a natural death. This fact is repeatedly discussed in his writings and he has shown by overwhelming evidence that Jesus did not rise up to heaven but died a natural death and was buried in this earth like all other mortals. He knew that the doctrine of Jesus having risen alive to heaven was at the root of all evil and that when this erroneous doctrine was exploded the whole superstructure would fall to the ground. For, when it will become clear to the Christians that he whom they believed to be God had died a natural death like all other mortals, they will no longer look upon him as God for God cannot die.

This will also cut at the root of the Christian doctrine of Atonement, for when it is proved that Jesus died a natural death, the theory that Jesus died on the cross to expiate the sins of men will at once fall to the ground. Thus, the single fact that Jesus died a natural death demolishes the two most important doctrines of Christianity—nay, it sweeps away the whole Christian religion for it is on these two doctrines that the whole Christian religion stands. Thus Ahmad, by proving that Jesus did not die on the cross but died a natural death rendered on invaluable service to Islam and opened the way for its victory. It is a pity, however, that the Mussalmans left no stone unturned in throwing impediments in the way which led to the victory of Islam and by so doing rendered great assistance to Christianity. He who proved that Jesus had died a natural death was called by them a liar, and they said that Jesus was still alive in heavens, that he was the Promised Messiah of the Muslims, and that the man who denied these doctrines was a *kafir* and a *dajjal* (Anti Christ). They were not satisfied with merely declaring Ahmad to be a *kafir* and a *dajjal* but persecuted him in every possible way. We regret to say that both Maulavies and Sajjad h Nashins participated in this persecution. If these men had been the well-wishers of Islam, they would have waited patiently and carefully considered the claims and arguments of Ahmad. They failed to see that Ahmad's mission was meant to assist Islam. They regarded him with suspicion and exceeded all limits in offering him opposition. The result was that they could not accept the truth.

Two persons bearing the name of Son of Mary.

The Promised Messiah has proved it from thirty verses of the Holy Quran and authentic traditions of the Prophet that Jesus son of Mary is dead, and moreover he has conclusively established from the Quranic point of view that the

actually dead cannot come back to life in this world; therefore it is impossible to believe, from the Islamic point of view, in the return of Jesus the Christ, for whom the Holy Quran makes no exception. It will not be out of place if a few of the said verses are quoted here. The first is *ما محمد الا رسول قد خلت من قبله الرسل* i.e., Muhammad is but an apostle and all other apostles have already passed away before him (IV, 144). Another verse of similar import that also clearly establishes this sense of *ceasing to exist* is *ما المسيح ابن مريم الا رسول قد خلت من قبله الرسل* i.e., Jesus son of Mary is no more than an apostle; other apostles have already passed away before him (VI, 76). Read in conjunction, the verses show beyond the shadow of a doubt that apostles are not immortal; they do not exceed the span of life vouchsafed to other mortals. The third verse runs as follows: *والذين يدعون من دون الله لا يخلقون شيئا وهم يخلقون* i.e., "The gods whom they call on beside God create nothing, but are themselves created: *Dead are they lifeless!* and they know not when they shall be raised (XVI, 20) (Rodwell) Now from the Quranic point of view Jesus son of Mary is included in the category of the gods whom *they call on beside God*," therefore he must surely be taken as dead, for the Quran expressly says that all such persons are dead. To believe then in the *life* of Jesus is to deny the clear authority of the Quran which is quite un-Moslemlike. If the Quranic statement is true, Jesus must be dead, for he above all others is the recipient of the title of god. Perhaps more people believe in his divinity and worship him as such than any other mortal. His worshippers are the wealthiest and the most powerful people and the most clamorous advocates of his godhead. If an exception is to be made in his favour, which happily the Quran does not, then it must be conceded that the Christians are right in regarding him as the son of God, which again the Quran

indignantly repudiate. This verse is a clear testimony to the death of Jesus, but there is a clearer verse, if indeed there is need of further clearness, in which God makes Jesus speak of his own death.

Rodwell's rendering of the verse in question is as follows:—And when God shall say—"O Jesus, son of Mary! hast thou said unto mankind—'Take me and my mother as two Gods, beside God?' " He shall say—"Glory be unto Thee! it is not for me to say that which I know to be not the truth; had I said that verily Thou wouldst have known it: Thou knowest what is in me, but I know not what is in Thee; for Thou well knowest things unseen. I spake not to them aught but that which Thou didst bid me—"worship God, my Lord and your Lord"; and I was a witness of their actions while I stayed among them; but since Thou hast taken me to Thyself (the correct and direct translation of the original *فلما تورفيتني* would be *since thou hast caused me to die*, *Ed.*) Thou hast Thyself watched them, and Thou art witness of all things (VI, 117-118). There is no need of further elucidation. Jesus admits that the corruption in the beliefs of Christians took place after his death, for as long as he lived he jealously watched against, the creeping in of such heresies. Rodwell's rendering of the words *فلما تورفيتني* is not only erroneous but also inconsistent with the context. Elsewhere, he himself translates the word *تورفى* in the sense of causing to die. That he was bodily taken to heaven is inconsistent with the trend of the passage quoted above, for Jesus is made to speak these words on the day of judgment. If he had been really taken up to heaven alive and was to return to this earth, the proper way for him to answer would have been to say that though he did not teach them the heresy himself, yet he was apprised of it on his second visit and that he took care to slay all such heretics, broke their

crosses, and forcibly converted all others to Islam; for such is the popular view as to his second coming. Even if we could not fall in with the popular view regarding his bloody wars, he could reasonably assume that a great reformer as he was, he would try to reform them and so make a statement to that effect. But to say that he was quite ignorant of what happened afterwards would be a travesty of fact, and he for one could not be guilty of such falsehood. Therefore it follows that even if he was taken alive he could not find means to visit this earth again, otherwise his utter ignorance of what took place afterwards as shown from the verse quoted above, becomes meaningless. Again, if Jesus is still alive, then in view of the verse quoted above, it must be confessed that no corruption has overtaken the Christian beliefs and that the Christian doctrines of the godhood of Jesus, Trinity, atonement and the like are quite true. For the verse in question represents the Christians as falling into error *after* the death of Jesus and not before it; so if Jesus is not dead, Christians have not yet fallen into error. But the Quran says that the Christian doctrines of the Godhead of Jesus, Trinity and atonement are glaring errors.

Now we turn to the traditions which speak of the death of Jesus. The first on the authority of Fatima says that Jesus lived for 120 years. (See *Tabrani*).

The second says—‘Had Mose and Jesus been both alive, they could have no alternative but to follow me.’ (See *Zurqani*, Vol. VI, p. 54). The 3rd says that no creature living to-day will be found alive a hundred years hence. (See *Muslim*).

It is clear from the above traditions that Jesus is certainly dead, but to leave no room for doubt we wish to lay an eyewitness's account before the reader so that henceforth no Muslim at least should cherish such an absurd belief. We find it recorded in all the books of authentic traditions that the Holy Prophet in his *Miraj* saw Jesus in the company of

the dead prophets and he describes him as red complexioned, broad chested and with curly hair. Mindful of the fact lest his followers should be led astray, he, in order to emphasise this difference for all times, said that the promised *son of Mary* would be one of themselves and not an outsider, like Jesus son of Mary. The tradition runs thus

كيف انتم اذا نزل ابن مريم فيكم واما منكم منكم

i.e., what would be your condition when the son of Mary will be raised among you and he would be a leader from among you? Now this Promised Messiah has been described in the traditions differently from Jesus Christ. Instead of being ruddy complexioned and possessing curly hair, he is to have wheaten complexion with straight hair. This shows that he is to be a different person from Jesus Christ.

What has been briefly described above establishes this one fact that the name son of Mary is a name borne by two different persons, one to be the last of the line of Israelite prophets and the other to be the last of the successors of Muhammad (peace be with them all). Now the question is whether it is impossible to have two persons of one name. Cannot God, out of reasons best known to himself, call two persons by the same name? When we call a person Hatim do we mean to say that he is the same old Hatim that lived in the olden times? Indeed not. On account of marked similarity in some of the prominent qualities and characteristics we can call one by the name of another. The Jews of yore had to suffer from their failure to comprehend this point and they suffered grievously. They had a prophecy that the advent of Jesus must be preceded by or at least be contemporaneous with that of Elias who like Jesus was supposed to have been bodily taken up to heaven. When asked about it Jesus is said to have pointed to John the Baptist as the promised Elias. The present generation of the Mussalmans, like their prototypes the Jews, were fere-

doomed to disappointment so long as they clung to the literal fulfilment of the prophecy. The Jews of old rejected the true explanation of the prophecy that the second advent in such cases always means the coming of another person in the spirit of the person that is dead, and called him a liar and a deceiver. That is why in the Holy Quran they are called the *Maqzooob, i.e.*, those who brought upon themselves the wrath of God.

The Muslims, it is much to be regretted, meted out a similar treatment to their own Messiah. They ought to have learnt a lesson from the example of the Jews whose crime admits of this palliative at least that it was quite a new thing for them to hear that the second coming of a man always means the coming of another man in his spirit. But the Moslems have no such excuse; they had a clear case before them. They should have been the last to reject the Messiah on this flimsy ground. But they obstinately and blindly stuck to their point of view and rejected the righteous messenger, thus exposing themselves to the same punishment as had befallen the Jews of the time of Jesus, the Christ. What makes their case still worse is the fact that they are reminded five times a day in their prayers that they are to beware of the fate of the Jews. But they still insist upon the literal coming down from heaven of the old Jesus. Yet that is not the divine way, otherwise where was the harm in the sending down of Elias? A good illustration of it from the Quranic point of view is the demand of the Qureish from the Prophet Muhammad (peace be with them) to fly up to heavens and bring down a written book for them, which demand is met by the famous verse *قل سبّحوا ربّي هل كنت الا بشرا رسولا* which says that God is entirely free from violating His own laws and that such a thing is quite impossible for an apostle, since he is human all the time. If Jesus were more than a man, one could well wait for his coming down from heaven but, as we are discussing the subject from the purely Islamic point

of view, it is impossible for us to accept him in that super-human capacity, for the Holy Quran says that he was no more than an ordinary mortal. It is strange indeed for a Moslem to believe Jesus to be on the fourth heaven on the one-hand, and to regard going up even to the first heaven as impossible for his own prophet who declared that even Moses and Jesus would have had to enter his fold if they had been alive and that the holy men among his followers ranked with the Israelite prophets. Pitiabie is the position of these latter day Moslems who regard their own community so bankrupt in matters spiritual, as to call for the aid of an outsider who is inferior in rank and status and whose line can in no way bear comparison with that of the illustrious founder of Islam (peace be with his departed memory). If it were right to hold such a belief, which God forbid, then Moses has a right to remonstrate with our Prophet on the day of the last gathering, and he might well accuse him of defamatory exaggeration for relegating him and his great successor Jesus to an inferior and secondary position and insulting the great movement he initiated by holding up holy men from among his followers in juxtaposition with the great prophets that link him up with the great man whom a vast portion of mankind have been for the last 20 centuries adoring as God. As a matter of fact, Islam should be very much indebted to Moses and his movement, for in its critical hour of need it is not any son of Islam that comes to its succour but an outsider who is moved to pity at its utter collapse and breakdown. There is then this great feature in the Mosaic movement that makes it necessary for our prophet to remain beholden to the great lawgiver for ever who is superior to him at least in this respect that he can marshall a host of prophets including Jesus against the mediocrities of Muhammadan system. If Islamic movement is really superior to the Mosaic one, why can it not evolve its own regenerator and saviour and why does it look to the rival movement for guidance and lead? The thing is this that the Moslems are

not only ignorant of their own religion but they utterly ignore the fundamentals of others. The status of Jesus was clearly defined not only in the Old Testament but in the New also. He was only sent for the redemption of the lost tribes of Israel, which he openly and publicly admits; and when a Samaritan woman wishes to join his fold, he vehemently rejects her, declaring that the bread of the children was not to be cast before curs. Hence to look to Jesus for help shows the utter degradation of the Moslem mentality. They do not only wish to see him back against ordained and established laws of God which He says are inviolable, but they expect of him what nobody could ever achieve, the propagation of Islam at the point of sword. Would the Moslems realise the absurdity of their position? They would like to see their great prophet called an exaggerator, and a vaunter; they would wish him to be beholden to an outsider. What an insult to the holy founder of Islam! Can a Musalman with a grain of self-respect entertain such an idea for a single minute? Will he still adhere to such a preposterous notion after its absurdity has been exposed? He who is sure of meeting his great leader some day after his death would promptly renounce such a belief and recant such a creed. As to those who would still adhere to this pernicious doctrine, we would leave them to God. But it must be said that such a belief helps Christianity and delays and postpones the day of Islamic victory. It is fighting against God to retard the advance of Islam. We hope our co-religionists will give this matter a careful consideration.

Did Islam spread at the point of sword?

The enemies of Islam have forged this lie that the prophet of Islam spread his faith at the point of sword. What is still more regrettable is the fact the Moslems themselves hold such views. They say that in the early days people were forced to accept Islam. This they call *Jehad* in their own terminology. They also believe that towards the

end of the world the bloody Madhi would appear who would wage the same *Jehad* and offer the alternative of Islam or sword.

The fact is that there was no government worth the name in Arabia, while the infidels of Arabia attacked with sword those who ventured to accept Islam. For 13 years did the Moslems patiently suffer every kind of insult and contumely mixed with every kind of cruelty that could be conceived, leaving for Medina at the end of the period so that they might peacefully follow the region which was dearer to them than their lives. But they were not left alone even there.

Even at Medina they were attacked with sword, and it was then and not till then that they were permitted by God to take up sword in self-defence. Where is the need of spreading Islam at the point of sword when it has been clearly laid down in the Holy Quran that there should be no compulsion in the way of religion, for truth has been clearly distinguished from falsehood. At the same time it clearly proves that no bloody Madi would appear to make any religious war. In the Bukharee we find the Holy Prophet declaring that the Promised Messiah would put an end to all such wars, which is again a clear evidence of the fact that he shall be a peace-loving and law-abiding man. Here in India through the special grace of God we are living under the protection of the benign British Government which does not at all interfere with the performance of our religious duties. It is a matter of deep regret that the Moslems casting Ahmad's advice to the winds are wistfully looking for the advent of the bloody Mahdi, while as a matter of fact the Prophet (peace be with him) declared once for all that the Mahdi and son of Mary were not two different personalities, but two names representing two prominent aspects of a single individual. The words of the tradition are too clear to require any explanation. They are (الامهدى والعيسى ! بن مريم)

i.e., Mahdi is not a different personality from Jesus (Ibn Maja). Moreover, if we are to believe in two different persons, it runs counter to another Islamic principle which says that two successors of the Holy Prophet both entitled to the allegiance of believers at the same time cannot be tolerated (*vide* Mishkat). Again, to recognise the true Mahdi the Prophet has given us two distinguishing signs which he says were not to be given to any other claimant. They were the solar and lunar eclipses in the month of Ramadhan on specified dates. This sign was distinctly fulfilled on the exact dates in 1894. What makes this heavenly occurrence still more miraculous is the fact that the Promised Messiah being informed of the imminence of the occurrence through divine revelation issued thousands of notices and hand-bills to this effect some 12 years before the actual occurrence. This sign he said would be brought about in the heavens, and that solar and lunar eclipses would be brought about to bear witness to the truth of this mission. But very few cared even for this sign. On the contrary, every effort was made to get him discredited. He also announced many years beforehand the outbreak of the plague and the coming of earthquakes accompanied by various sorts of heavenly punishments, all of which are seeing their fulfilment as the time goes on. Millions of people are now dying varied forms of death, yet nobody seem to care for it which must be highly deplored.

The Promised Messiah is Prophet of God.

The Promised Messiah claims to be a prophet because the Prophet of Arabia declared that he, the Promised Messiah would be a prophet of God (*vide* Muslim). Again there is a consensus of opinion among the Mussalmans that the expected one would be a prophet. The only difference then between the non-Ahmadees and us is as to the determination and nomination. They would have an outsider an Israelite, while we would have one from among us. We think it

derogatory to our prophet to look to an outsider for assistance so long as help could be forth-coming from inside. We would have victory under our own leader who would owe allegiance to our master the Holy Prophet of Arabia. Our position is strengthened by the fact that the Holy Prophet of Arabia (peace be with him) is called the seal of the prophets. None can lay claim to prophethood now without his impress or seal. Yet the coming of Jesus, the Israelite, would break that seal, which remains intact and valid if one attains to prophethood by following faithfully in the footsteps of the Holy Prophet himself and by becoming so much absorbed in his love and obedience as to merge one's personality utterly in his. Now, a coin to become legal tender must pass through the mint of the Holy Prophet to be moulded, cast and milled in the purely Muslim way. If this coin gets a currency and is accepted on all hands it redounds to the credit of the Holy Prophet. If this Islamic prophet is victorious in his spiritual war, it is the Holy Prophet of Arabia that gets all the credit. Now this reformer of the present age wrote about 80 books in Arabic, Persian and Urdu which fully convinced hundreds of thousands of people of the truth of his claims and the system which he represented, that is, Islam. A man of ordinary understanding can well understand that a person who is specially raised by God as a reformer for the regeneration of his age is incapable of telling a lie about himself. If he wilfully puts up a false claim, he does not deserve the name of reformer or *mujaddid*; he must be regarded as a great scoundrel. If Ahmad, then be reckoned a pretender, another should be produced who should have rendered equally meritorious service to the cause of Islam now that the new century has advanced by thirty-five years while the man should have been present at the head of it. It is futile to expect a new comer, since it is too late now. He that appeared in the nick of the time and advanced so many arguments in his favour, producing heaven and earth as witnesses to the truth of his mission, was rejected by the present day-Pharisees and hypocrites.

But the matter does not end here. If Ahmad is to be declared unacceptable and other rightful substitute be not produced, the Holy Prophet's prophecy goes away which brings into discredit even that august personality and makes Islam a target for hostile attacks. It will become a dead and discarded religion like the other systems that are barren and unfructifying. What then differentiates Islam from others?

Rejection of Ahmad means the Rejection of God.

Ahmad announced publicly under solemn asseveration calling God as his witness that God had raised him for the regeneration of this age, that he was the *Imam*, the *Mujaddid*, the Promised Messiah and Mahdi, that opposition to him meant opposition to God and that his rejector certainly deserved the divine punishment meant for infidels and unbelievers. If he were really an impostor God should have produced the *true mujaddid* to combat this evil propaganda. Both should have been brought face to face even if they lived remote from each other in the far corners of the globe, and the claims of the impostor should have been exposed, whilst those of the rightful Messenger established by every means, so that the world might have realised the baselessness of the claims of the pretender. He should have been publicly disgraced and humiliated, and he should have perished along with his movement to serve as a warning for the future generations. But God did not do so. None was empowered, nor did any one venture, to announce himself as the *mujaddid* of the age. All the world turned against him, yet none could turn even a single hair of his. Day by day his movement gained strength and flourished. He was given an overwhelming victory over all his opponents so far as arguments, heavenly signs and divine and were concerned, and God has promised to sustain this superiority till the day of final reckoning. Glory be to Him.

One may here ask why some clever folk who, for their own selfish and worldly motives, lead people astray are not

punished and their guile exposed. Why are they given time? It should well be borne in mind that though such a conduct is a serious sin, yet it is not so serious as to require immediate attention. No doubt such people are punished in due course, but one who falsely but solemnly gives himself out to be a messenger from God and publishes fabricated revelations is not given a long time to wait. If it were not so, there would be no distinction between the true and the false messengers, and all trust, security and confidence would be shaken and gone.

In every country and in every age there have been people who, for worldly ends such as fame and pelf, have made use of every artifice and trick. But the Governments have always been very patient in dealing with them. A time comes when they are called to book for their misdeeds and suffer the consequences. But all those persons that personate Government officials such as collectors and deputy collectors Taluqa Dars, etc., and try to raise taxes in the name of the Government are seized promptly and punished in an exemplary manner. Even those that aid and abet them suffer similar sentences and undergo condign punishments as accomplices. But the Government does not interfere with the conduct of its own officials. They govern the country; they raise the taxes; they issue orders; in a word they administer the country in the name of the king. The Government supports them in every conceivable manner and regards all such persons as refuse to carry out their orders or pay the taxes as rebels, however praise-worthy they may be in other respects. Their good points will not avail them in the least to avert to punishment that they have deserved by acting as rebels. Similar is the divine procedure. He who tries to tamper with the faith of the people, under solemn asseverations by falsely pretending to be a divine messenger and fabricating revelations deserves a fate similar to that of an impersonator, but if, on the other hand, there is a righteous

messenger of God, his cause thrives and his opponents, in spite of the fact that they are punctual and steadfast in the performance of facts and prayers, are deemed guilty in the sight of God and punished consequently.

Ahmad's claims.

It is meet here to give the claims of the Promised Messiah in his own words:—

1. I swear by Him who holds the life strings of my life in His hands that it is He who has sent me and that it is He who called me a prophet. *Haqiqat-ul-Wahy*. Appendix p. 68.
2. I say I am the Promised Messiah. God showed a good many signs from heaven in support of me. *Ibid* p. 178.
3. I am the Promised Messiah. I am the one whom the Prophet of God (peace be with him!) called *Nabi-ullah*. *Nazool-ul-Masih*, p. 48.
4. He who does not accept me does not accept God and His Prophet. *Haqiqat-ul-Wahy*, p. 163.
5. He who rejects me rejects him who foretold my advents. *Ibid* p. 178.
6. Well the time is coming, nay, it is near at hand when this movement will become world-wide and Islam would be synonymous with Ahmadiyyat. This is a revelation from Him with whom nothing is impossible. *Tuhfa-i-Golarwiyya*, p. 56.
7. Anyway, God has revealed to me that he who hears of me and rejects me is not a Mussalman. He is guilty in the sight of God. *Letter to Abdul Hakim*.

7. God has informed me that one who does not follow me and enter into my fold—an opponent all his life, will be deemed as being guilty of rebellion against God and His Prophet, thus making himself deserving of hell.

A word to brothers and sisters in Islam.

If there is a God, as surley He is, I would ask you to keep Him in view and tell me truly if indeed you can put forth any other instance like that of Ahmad. Can you let me know whether any liar or scoundrel ever put forth such a claim with such solemn oaths? Was there ever a false pretender who persevered in and sustained such a claim for a period of 25 to 30 years; who continued to declare that he received such and such a revelation on such and such a day; who warned the people of the Judgment of God, of punishment in hell, and ex-communication from Islam if they rejected him; against whom all people made common cause to destroy him root and branch, deeming it an act of piety; who continued to prosper notwithstanding bitter opposition, and was accepted by thousands of men who believed him to be a true prophet; after whose death his movement became stronger and his successor had the boldness to announce that it was necessary to have a line of successors after this second advent of Muhammad* just as it was necessary to have a line of successors after the Holy Prophet in his first advent, that God had made him the successor of the Founder of the New Movement, and that one who denied him was fighting with God; who devoted his whole life-time to the propagation of his doctrines; who issued challenges to the leaders of all the religions of the world; and whose followers, both men and women, joined him in his propaganda, yet the Almighty God of heaven and earth who witnessed

* The advent of the Promised Mahdi is admitted to be the second advent of the Holy Prophet (may peace and blessings of God be upon him!) by many commentators.

all this imposture remained a silent spectator like a weak being and refrained from inflicting any punishment on the impostors who had made it their business to lead men into error. It is impossible that God should tolerate and connive at such a stupendous imposture.

When we see that even worldly government cannot tolerate such deception even for a minute, how can it be imagined that the Powerful and Mighty God of heaven and earth will tolerate such a huge fraud and allow a wicked deceiver to make any declarations he wills in His name without His permission? Remember that God is seeing your hearts and you will have to give an account of your deeds before Him.

If you think that God can tolerate such imposture, you may think Ahmad and his movement to be false. But if you do not think this to be possible, you must accept the claims of Ahmad as true. Remember that in this matter everybody will be dealt with according to his opinion about God.

How Islam can progress..

The reason why Muslims have become so degraded is that they are not under a rightful *Imam*; and Islam can progress only if they bring themselves under such an *Imam*. They may ask whom they should regard as the rightful *Imam*. The answer to this question is that only he can be the rightful *Imam* who is raised in the beginning of a Muslim century for the reformation of the Muslim people in accordance with the prophecy of the Holy Prophet (may peace and the blessings of God be upon him!) and through whom God revives the Muslim faith. Such a person is called the *Imam* of his age, and the Holy Prophet (may peace and the blessings of God be upon him) has declared it to be the bounden duty of every Muslim to accept him; for he said,

“One who does not recognise the *Imam* of his age dies the death of those infidels who lived in the pre-Islamic days of Ignorance.”

The Shiah and the Imam of the Age.

Kaleeni, the well-known *Shiah* authority on traditions, gives the following saying of the Holy Prophet (may peace and the blessings of God be upon him!) on p. 86 :—

“One who enters on the morning of a day and has no just *Imam* raised by God (i.e., does not recognise the just *Imam*), he spends his morning in error; and if he dies in the same condition, he dies the death of a *kafir* and a *Munafiq*.”

A Challenge to all the Mussalmans of the world, with a reward of Rs. 10,000.

Now I have a question to ask from the Mussalmans of the whole world, and it is this—when the authentic books of both the *Sunnis* and the *Shiahs* prove that to live without recognising the *Imam* of the age is to die the death of a *kafir*, then say, who is the *Imam* of the present age. You cannot regard the *Imam* of your mosque or a great *Maulvi* or a *Mujtahid* or a *Pir* as your *Imam*; for such men are to be found in large numbers in every country. The *Imam* of the age however, can be only he who has been raised by God at the appointed time for the guidance of the Muslim people. There has been no *Maulvi* or *Mujtahid* or a *Pir* in our age who claimed to have been raised by God in the beginning of the present century for the guidance of men and who declared that it was the duty of every Muslim to accept him and that those who rejected him were doomed to perdition. There has been only one such man in the present age he was Hazrat Mirza Ghulam Ahmad of Qadian. Hence it is the duty of every man to accept him and join his following.

If (God forbid) he is not true in his claims, then I, one of his his humblest followers, merely out of sympathy for men and in order to remove from their minds all suspicions regarding the Holy *Imam* of the present age, through the grace and mercy of God, challenge all the Muslims of the world to name any man who made the following delarations :—

1. That he was the man whom God had made the *Imam* of the present age ;
2. That he was the man whom God had raised at the head of the present century as the *Mujaddid* of the present age ;
3. That he was the man who, after exposing all the claims and arguments of Hazrat Mirze Ghulam Ahmad of Qadian who claimed to be the *Mujaddid* and *Imam* of the present age, had established his own claim to that office ;
4. That he was the man who had made clear the truth of Islam to all the non-Muslim people and had re-introduced the real and true faith of Islam as taught by the Holy Prophet of Arabia (may peace and the blessings of God be upon him !) ;
5. That he was the man whom not only hundreds of thousauds of Mussalmans but also many from among the followers of other creeds had accepted as the *Imam* of the age, whose followers were engaged in propagating Islam throughout the world and whose movement was making a steady progress ;
6. That he was the man whose denial involved the denial of God and His Holy Prophet and led to perdition ;

7. That he was the man who could prove all these statements from his writings already published.

If any claimant, or any successor or representative of his should conclusively and publicly prove that he himself or his master satisfied all the above conditions, then I am ready to pay him Rs. 10,000 as a reward through the Anjuman-i-Ahmadiyya, Hyderabad, Deccan. I will deposit this sum of money in the Bank of Bengal, the premier bank of India. Now will the world see that God will not allow any pretender to come off with flying colours from this contest, so that the truth of the Chosen Messenger of God may become apparent to the whole world and every denier may be vanquished by argument.



CONDITIONS OF BAI'AT.

(INITIATION INTO THE AHMADIYYA MOVEMENT.)

The man who accepts *Baiat* should firmly make up his mind:—(1) that up to the day of his death he will abstain from *Shirk*, i.e., setting up equals to God. (2) that he will keep away from falsehood adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and, in short, every kind of evil: and will not allow himself to be carried away by his passions, however strong they may be. (3) that he will pray five times a day without fail according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night) to invoke the blessings of God (Darud) upon His prophet, to ask pardon for his sins and the help of God; and that remembering the blessing of God he will always praise Him. (4) that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means. (5) that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further. (6) that he will not follow vulgar custom and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings to God and His Apostle the guiding principle of his life. (7) that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness. (8) that he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else. (9) that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures. (10) that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any wordly relationship either of blood relations or of servant and master.

FORM FOR INITIATION INTO THE AHMADIYYA MOVEMENT.

TO HAZRAT KHALIFATUL MASIH II,

MIRZA BASHIR-UDDIN MAHMUD AHMAD SAHIB.

MOST REVEREND SIR,

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of Faith, the duties of Ahmadis and General Instructions, and have accepted them, I having filled up the subjoined form. send it to you and pray that my *Bai'at* may be accepted.

I bear witness that there is no God but Allah. He is one, having no partner, and Mohammad is the servant and messenger of God.

I son of enter the Ahmadiyya Movement at the hands of MAHMUD and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad (peace be upon him) to be the seal of prophets and believe in all the claims of the Promised Messiah—

استغفر الله ربى من كل ذنب واتوب إليه I beg pardon from Allah my Lord for all my sins and turn to Him. (Two times.)

رب انى ظلمت نفسى واعترف بذنوبى وغفر لى ذنوبى فانى لا يغفر انت O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee. (Three times).

Amen ! Amen !

Signature

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